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November 13, 1960

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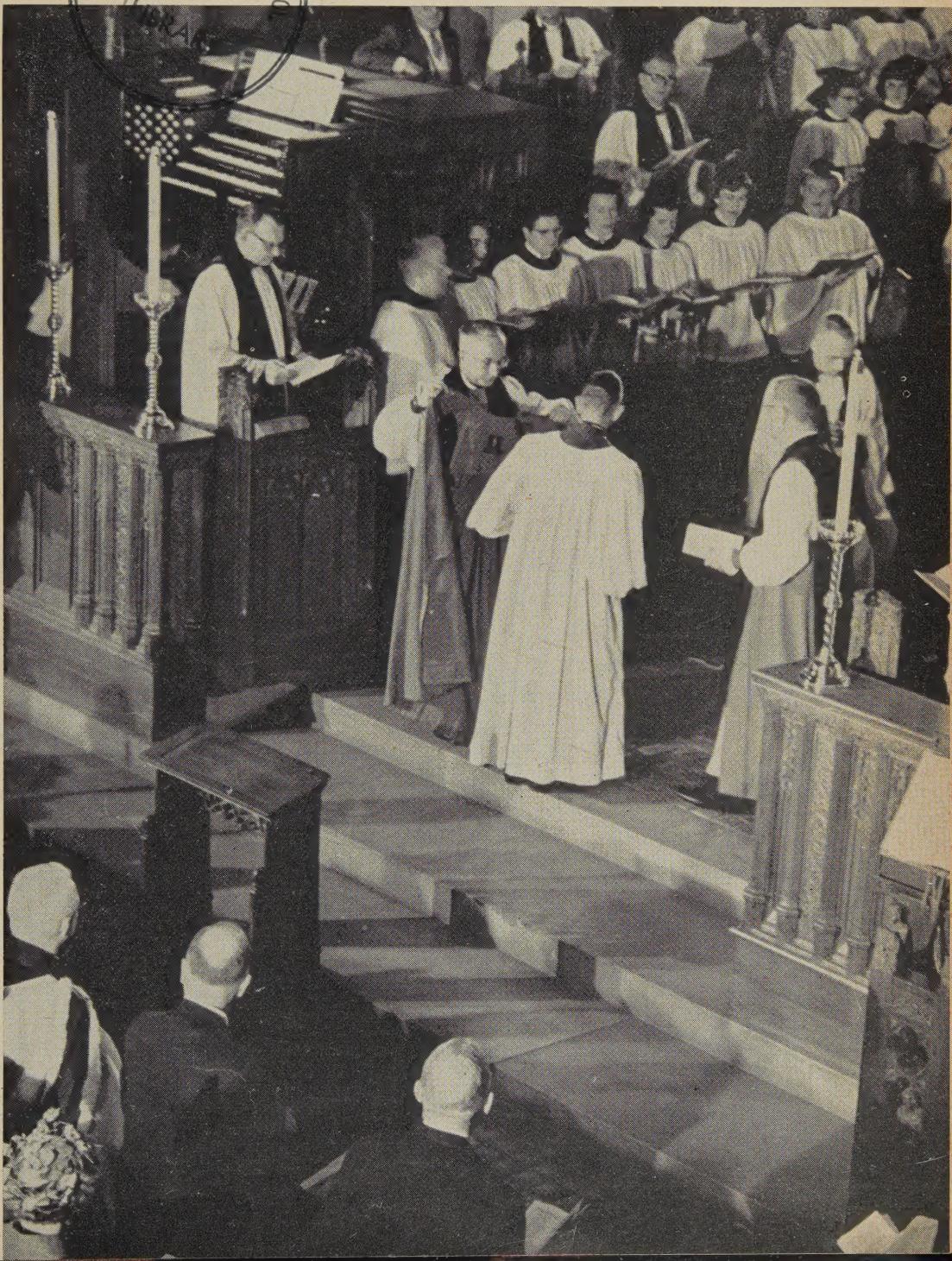
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Page 12:
**The case
for compact
Conventions**

Page 14:
**Our brothers,
the *Independientes***

Bishop Emrich of Michigan
vests the diocese's new
Suffragan Bishop, the Rt.
Rev. Robert L. Dewitt.
[See page 7]



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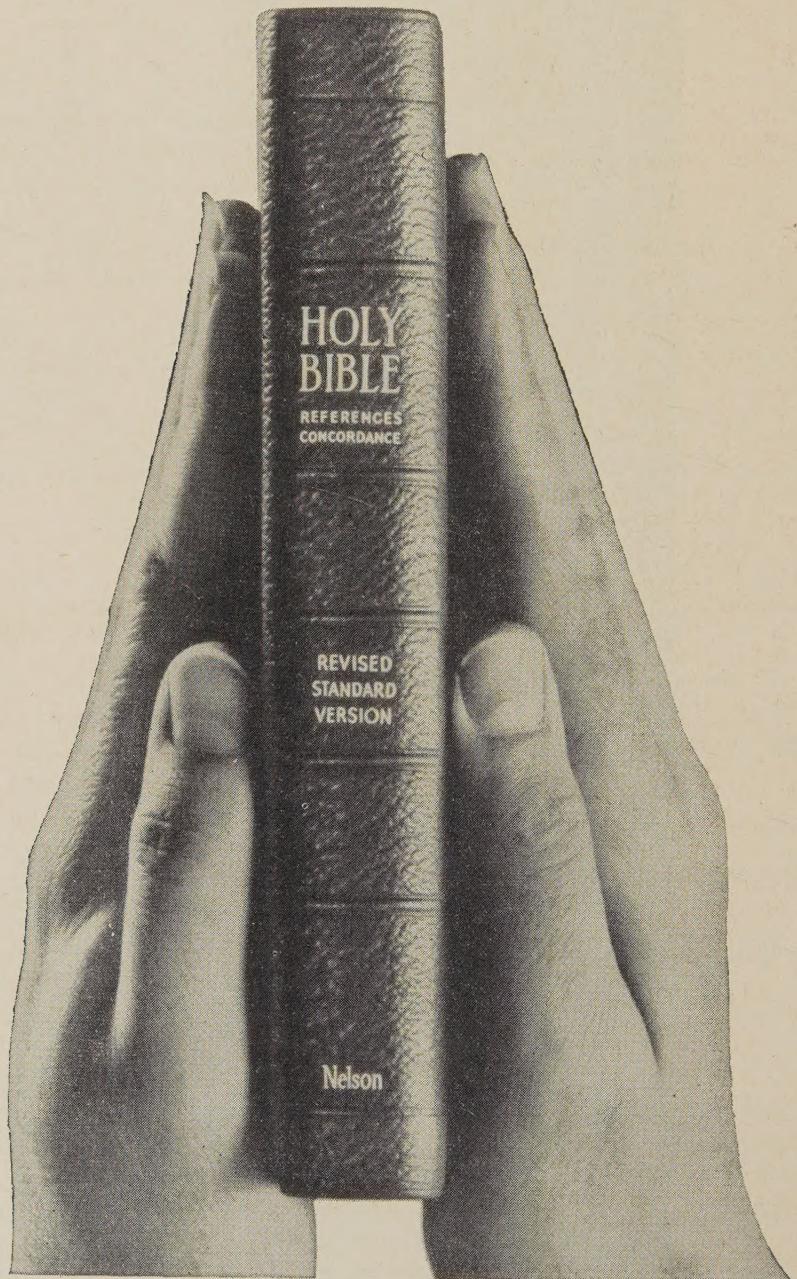
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BOOKS

Three Emphases

ADVENT: its liturgical significance. By Patrick Cowley. London: Faith Press. New York: Morehouse-Barlow. Pp. 87. Paper 88. \$1.20.

What is the primary meaning of the Advent season? Patrick Cowley, in *Advent: its liturgical significance*, believes it to be the joyous expectation of Christ's Second Coming in Glory, and makes a strong plea for renewal of this emphasis.

It is obvious that the Second Coming is one of the themes of the Advent season, and no doubt more might be made of it than is customarily done. Those who wish to redress the balance in this respect will find Prebendary Cowley's booklet stimulating and suggestive. It is, moreover, readable and interesting.

It is a question, however, whether he has proved his point. For example, Note Seven (The Origin of Advent), seems to show that preparation for the Christmas feast is the primary purpose of Advent, at least in the sense of being the original emphasis. This is borne out also by Massey H. Shepherd, Jr., in his *Oxford American Prayer Book Commentary*. Indeed, Dr. Shepherd distinctly states that emphasis on the Second Coming is a secondary theme (p. 90).

This reviewer, moreover, would insist that the historic theme (Israel's looking for the coming of the Messiah) is a legitimate one for Christian commemoration (in retrospect), despite Prebendary Cowley's depreciation of it. If we are going to stress the relation between Old Testament and New, the logical time to do so is immediately before commemoration of the First Coming.

Thus it would seem that all three emphases — the devotional, the historic, and the eschatological — are part and parcel of the Advent message, so long as none is overemphasized at the expense of the others.

"Ephesus" on page 42, line 11, should read "Laodicea."

FRANCIS C. LIGHTBOURN

Books Received

THE GERMAN PHOENIX. Men and Movements in the Church in Germany. By Franklin Hamlin Littell. Doubleday. Pp. xv, 226. \$3.95.

THE CHRISTIAN AS A DOCTOR. By James T. Stephens and Edward LeRoy Young, Jr. Association Press. Pp. 126. \$2.50.

CHRISTIANITY AND THE SCIENTIST. By Ian G. Barbour. Association Press. Pp. 128. \$2.50.

THE CHANGING AMERICAN FAMILY. A Study of Family Problems from a Christian Perspective. By Roger H. Crook. St. Louis: Bethany Press. Pp. 160. \$2.95.

LAUGHTER IN THE BIBLE. By Gary Webster. St. Louis: Bethany Press. Pp. 160. \$2.95.

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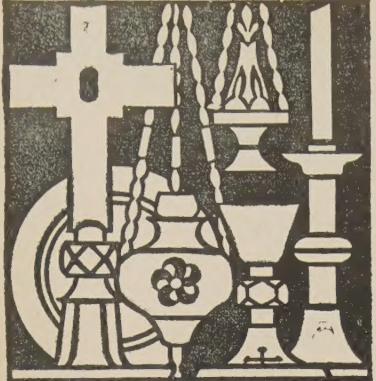
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Underdeveloped, Not Backward

Congratulations on your excellent editorial, "The Vacuum" [L.C., September 18th]. American Protestants all too readily write off Latin America as exclusively Roman Catholic territory, and it was good to see you point out that the facts are otherwise. The situation in Brazil is surely no exception. According to the *Anuário Estatístico do Brasil*, an official publication of the Conselho Nacional de Estatística, in 1957 the Roman Catholic Church had 8,145 parish priests for all of Brazil. In other words, there was one priest for every 7,522 persons in the total population. The Roman Catholic Church is so understaffed that it is impossible for them to attend to the spiritual needs of most of the population.

You mention an over-all increase of 55% in the communicants of the Episcopal Church in Latin America in the last 20 years. In the Brazilian Episcopal Church the increase has been 108% — 5,045 to 10,476 communicants (according to Episcopal Church Annuals). However, in order to interpret these figures we must bear in mind that the population of Brazil has increased from 41,114,000 to 65,743,000, a growth of 60% (*Anuário Estatístico do Brasil*).

We Americans tend to think of Latin America as a bunch of sleepy, backward, predominantly rural nations, and this impression is partly true. Yet Brazil, for example, is changing extremely rapidly, industrializing and modernizing at a fantastic rate. The forward look in Brazil is urban and nationalistic. Protestant missions, in their publicity for North Americans, have often emphasized the rural, backward image of Latin American countries. This image of their country is today being thoroughly and vehemently rejected by many Brazilians. As one of my friends said, "Brazil is not a backward country, it is an underdeveloped country."

Your point about the possibility of atheistic Communism flowing in to fill up the religious vacuum was well taken. It is difficult to assess the exact amount of influence the extreme left has in Brazil, but Communists are probably working as hard or harder than anyone else to "evangelize" the country. Newspapers and magazines which are frankly Marxist, ultra-nationalist and anti-foreign (especially

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Comunions, missionary societies, or emergencies.

November

13. Swansea and Brecon, Wales
14. Sydney, Australia
15. Tasmania
16. Tennessee, U.S.A.
17. Texas, U.S.A.
18. Tohoku, Japan
19. Tokyo, Japan

anti-Yankee) are widely distributed, available on most newsstands. Communists are working in the universities and their influence is said to be growing. A Roman Catholic friend of mine who teaches at a university told me of being offered a ride home by someone she has known slightly since her student days there a dozen years ago. He did not offer the ride out of kindness, she said, but in order to talk Communism with her. He remained at the university all these years as a sort of unofficial "chaplain" proselytizing for the Communist cause.

Another candidate to fill the religious vacuum in Brazil is spiritism. This includes more than we generally think of as "voodoo" and is in many cases a well-organized affair, including such things as social services for the poor. According to a recent newspaper account, preliminary census returns in the city of Pôrto Alegre (population more than half a million) show that the number of spiritists there exceeds the number of Protestants and approaches the number of adherents to the Roman Catholic Church.

Keep up the good work. More information in future issues of THE LIVING CHURCH about the religious situation in Latin America would be welcome.

PRISCILLA C. MARSHALL
(Mrs. Steele)

São Paulo, Brazil

Why the Fuss?

What is all this fuss about Cuba in the newspapers and in politics? Only a year or a half ago many leading Church periodicals were asking their readers to pray for the success of Castro, "the saviour of Cuba." Apparently the Lord answered those prayers so now why the fuss?

ERNEST N. MARSHALL

Wilmington, Del.

The "Right to Die"

In reading *Time* (October 24th), I was greatly impressed by the comments on an article by the Rev. Ralph P. Brooks, Jr., titled "What to Tell the Dying" [L.C., October 2d]. As I cannot afford a subscription to THE LIVING CHURCH, I did not see the article but I most wholeheartedly concur with the sentiments expressed by Fr. Brooks. It is good that someone spoke out against the prevailing custom of physicians to keep under sedation those who are about to enter into that fuller and more glorious life in Paradise. It is good that Christians were permitted to "die the right to die" as well as to live. "Blessed are the ones who die in the Lord," and for anyone to use external or internal means, to prevent a natural death is to my mind inexcusable.

When I was a young priest it was my great privilege to be with the late Bishop Merton, first Missionary Bishop of the then Diocese of Duluth, at the time of his declining years. It was my privilege to celebrate, in his bedroom, the Holy Communion weekly, to minister to his failing mind and body and his vigorous soul. The attending physician thought I was doing the "old man" no good and merely wasting my time in such a registration. I persisted in so doing as I was convinced that the bishop was receptive and "knew what it was all about." At times he would take the service away from me

Continued on page 21

The Living Chu...

The Living CHURCH

Volume 141 Established 1878 Number 20

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

November

6. Twenty-first Sunday after Trinity
12. House of Bishops meeting, Dallas, Texas, to 17th
13. Twenty-second Sunday after Trinity
20. Sunday next before Advent
24. Thanksgiving Day
27. First Sunday in Advent
30. St. Andrew

December

4. Second Sunday in Advent
11. Third Sunday in Advent
14. Ember Day
16. Ember Day
17. Ember Day
18. Fourth Sunday in Advent
21. St. Thomas

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned. PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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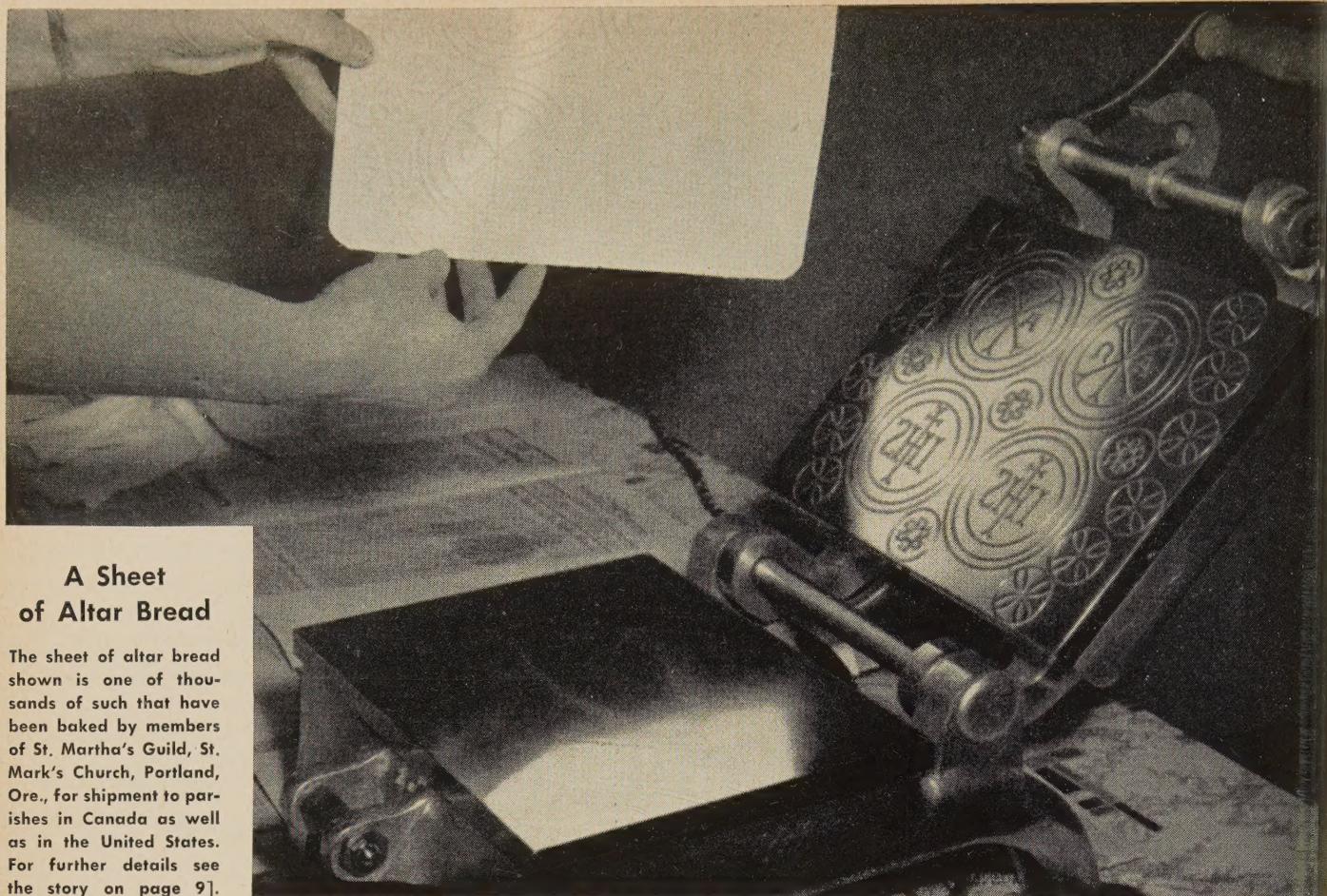
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O God, who makest wheat to grow out of the earth,
and to be fashioned by human toil into bread for man's
body: Grant us so to see in this bread, which we offer
unto thee, the labor and sweat of men and women working
in our midst, that we may put right whatsoever is wrong
in our relations one with another, and so make of our
lives an offering more worthy of thy divine majesty;
Grant this, O Father, for the sake of him who is the
living bread which came down from heaven, thy Son
Jesus Christ our Lord. *Amen.*

The Living Church

Twenty-second Sunday after Trinity
November 13, 1960

For 82 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

ECUMENICAL

Breakthrough

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, will pay a "visit of courtesy" to Pope John XXIII on his return from a visit to Jerusalem, according to an announcement from Lambeth Palace November 1st. The Archbishop also hopes to call at Istanbul to visit Patriarch Athenagoras I, of the Orthodox Church. Dr. Fisher will leave London on November 22d, returning on December 3d.

Presiding Bishop Lichtenberger said in a press statement, "I think it is a very good thing for us all that the Archbishop and the Pope are going to have a conversation. I understand it is to be a courtesy call, but this in itself is a very important breakthrough."

Italian press and radio gave considerable prominence to the announcement of the Archbishop's visit. The Vatican expressed satisfaction at the news, reporting that the Pope had been only too glad to receive Dr. Fisher. The Archbishop will be in Rome for three days as the guest of Sir Peter Scarlett, Her Majesty's Minister to the Holy See.

Istanbul Radio reported that Christian Churchmen there welcomed the news of the Archbishop's visit to Patriarch Athenagoras and that they expected the British Primate's visit to speed up the campaign for Church unity championed by the Patriarch.

In Jerusalem, Dr. Fisher will be the guest of Archbishop McInnes of that Anglican jurisdiction. During his stay he will visit the holy places, including the Via Dolorosa and the Holy Sepulchre in the Old City, the Garden of Gethsemane and the Mount of Olives, the Church of the Nativity in Bethlehem, Jericho, and Jacob's Well in Samaria. The Archbishop will call on His Holiness Benedictos, Orthodox Patriarch of Jerusalem, and on the Armenian and Latin Patriarchs, the Custodian of the Holy Places, and the Governor of Jerusalem.

SOUTH AFRICA

They Will Attend

Archbishop de Blank of Capetown has confirmed that the Church of the Province of South Africa will be represented at a

conference on *apartheid* scheduled to be held in Johannesburg, December 7th-14th, under the auspices of the World Council of Churches.

The Archbishop had first declared that the Church could not be represented if Bishop Reeves of Johannesburg could not



attend. Bishop Reeves, an opponent of *apartheid*, was recently deported from South Africa by the government [L.C., September 25th]. The Archbishop suggested that the meeting be held outside of the country.

When the Dutch Reformed Church refused to meet outside South Africa, Dr. de Blank said that Anglicans would take part in the conference only if Bishop Reeves were willing. A cable from the bishop advised Anglican delegates to attend the conference.

Archbishop de Blank's announcement of Anglican participation in the conference came after a meeting in Johannesburg, attended by representatives of the eight South African Churches affiliated with the WCC. [RNS]

Eviction Notice

South Africa's only Anglican preparatory training school for African clergy has been ordered by the government either to close down or to move 40 miles to the borders of an African reserve. It is at present at Modderport and is operated by the Society of the Sacred Mission.

Not Prepared

Prime Minister Hendrik Verwoerd of South Africa has been quoted in a radio report as saying that the deportation of Bishop Reeves of Johannesburg [L.C., September 25th] was "not an affront to the Anglican Church."

However, said the broadcast, Dr. Verwoerd was "not prepared to give reasons" for the action taken by South African officials against the bishop, long an outspok-

en critic of the government's *apartheid* (racial segregation) policy.

Dr. Verwoerd's statement was contained in a letter sent to a Johannesburg church-warden who had questioned the motives behind the deportation. In his reply, the prime minister noted that "the individual was dealt with and not his Church, which undoubtedly does not take responsibility for what its members or clergy say or do in their private capacity." [RNS]

EPISCOPATE

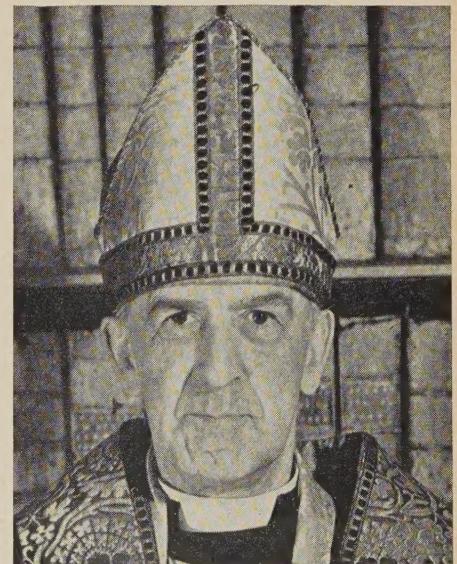
Vermont Election

The Rev. Harvey D. Butterfield, rector of St. Paul's Church, Burlington, Vt., was elected Bishop of Vermont on November 3d. His election came on the seventh ballot during the special convention of the diocese, held at Trinity Church, Rutland, Vt. Dr. Butterfield, 52, has accepted, subject to the canonical consents.

Editor's Note: Details of the election to follow next week.

One of Three

On October 27th, the Rev. Robert Lionne DeWitt was consecrated Suffragan Bishop of Michigan in the Cathedral Church of St. Paul, Detroit. He will have oversight of the Detroit area, one of three



Dr. Fisher: "A visit of courtesy" [see column 1].

districts set up in the new organizational pattern of the diocese [L.C., May 22d.]

Co-consecrators with the Presiding Bishop were Bishop Dun of Washington, and Bishop Nash, retired, of Massachusetts. Presenting bishops were Bishop Emrich of Michigan, and Bishop Crowley, Suffragan of Michigan [see cover].

PROVINCES

Mexico in the Seventh

Two things made the synod of the Province of the Southwest, held in Austin, Texas, October 25th-27th, a notable one. Both had to do with Mexico.

This was the first synod since General Convention added the missionary district of Mexico to the province, and the first opportunity for delegates of that district to share in the official life of the Province of the Southwest. Headed by the Very Rev. José F. Gomez, dean of La Catedral de San José de Gracia, and Mrs. Gomez, the Mexican delegation included the Rev. Gordon Charlton of Christ Church, Mexico City, and Mr. and Mrs. Salvador Martinez. Bishop Saucedo could not attend.

The second notable event was the unanimous decision of the synod to meet in Mexico City in 1962. The invitation, extended by the Rev. Mr. Charlton in behalf of Bishop Saucedo and the people of the Church in Mexico, was accepted with the hope that the people north of the border will gain a new understanding of the work of the Church in Latin America by sharing in its life for a few days, and that the visit of several hundred North Americans will help demonstrate common unity in Christ.

A feature of the synod was the address by Mr. Charlton, describing the history of the work of the Episcopal Church in Mexico since the Civil War, and saying that the work had actually begun in 1810 when a number of excommunicated Roman Catholic priests organized "La Iglesia de Jesús" (Mexican Episcopal Church). This was a "grass roots" movement of small groups of priests and laity meeting regularly to study the Bible. In 1857 further impetus came from the revolutionary movement of Benito Juarez. Because of the Civil War in America the Episcopal Church could do little to encourage this incipient movement and it was not until 1879 that the first bishop was consecrated for Mexico.

Mr. Charlton accused the Episcopal Church of doing a half-hearted job in Mexico and appealed for help and understanding as the Church under Bishop Saucedo faces a new future.

Bishop Welles, president of the Seventh Province, presented the Rt. Rev. George H. Quarterman with the Provincial Cross in tribute to his work as the last missionary Bishop of North Texas and the first Bishop of Northwest Texas, the two jurisdictions being the same.

Newly elected president of the province



M. E. Wien

Bishop Doll, Coadjutor of Maryland, and Mrs. Doll greet Captain James W. Kelley, senior chaplain of the U.S. Naval Academy: In the state and the Navy, the province.

is Bishop Brown of Arkansas, and Bishop Quarterman of Northwest Texas is the vice president. Bishop Hines of Texas was reelected provincial representative on the National Council.

Evangelism and Communism

The Synod of the Third Province met October 18th in uneccllesiastical surroundings in Annapolis, Md. Sessions were held in the State House, the festival missionary service took place in the U.S. Naval Academy Chapel, and the reception occupied the Francis Scott Key Memorial Hall of St. John's College.

The synod approved the action of the provincial council in recommending no change in the number of synods, tabling a resolution from the diocese of Maryland which favors but one synod each triennium. The synod disapproved a suggestion from the General Convention Committee to Study the Provincial System for a realignment of the provinces.

Adopted was a resolution requesting the president of the province to appoint a committee on evangelism to coöperate with the General Convention's Joint Commission on Evangelism and with the several diocesan committees on evangelism to study the need for a full-time worker in evangelism and to report to the council and to the synod in 1962.

Also adopted was a resolution that a committee be appointed to study the posture of the Church toward Communism, and to memorialize General Convention to establish a national commission concerned with a program on the subject.

Bishop Warnecke of Bethlehem was re-elected provincial representative on the National Council.

LOS ANGELES

Commuters and Resident

A mission week of student visitations, personal counseling, and group discussions drew overflow crowds at its meetings at the University of California at Los Angeles. Arranged by the Rev. C. Edmond Crowther, Episcopal chaplain on the campus, the mission in late October was led by missionaries from two of the religious orders of the Church.

Visiting missionaries were the Rev. Michael Terry and the Rev. Allan Smith of the Order of the Holy Cross, Sister Elizabeth Barbara and Sister Francesca of the Sisters of the Holy Nativity. Also assigned was Dr. Garth Graham, a member of the faculty of the U.C.L.A. medical school. Dr. Graham is acting Episcopal chaplain to the medical and nursing school students and is studying for the priesthood in the diocese of Los Angeles, through an extension program of the Church Divinity School of the Pacific.

The purpose of the mission week, explained by Rev. Crowther, was to "present the Faith of the Church and the programs of the Episcopal chaplains at U.C.L.A. to students who are commuters and those living on campus in residence halls and sorority and fraternity houses."

NORTHWEST TEXAS

Madison Avenue, Texas

Borrowing from Madison Avenue's slogan, Bishop Gooden of the Panama City Zone described the Church:

"The Episcopal Church is the third man's Church, with the religious man's t-

containing the full-bodied flavor of evangelical Catholicism, with the impurities of Rome and Geneva filtered out."

Bishop Gooden toured the diocese of Northwest Texas as guest of Bishop Quarterman of Northwest Texas.

During his Texas visit, Bishop Gooden spoke at the diocesan laymen's conference.

Before leaving the diocese, Bishop Gooden drove to Boys' Ranch, northwest of Amarillo, to visit the son of a Churchwoman in Panama.

COLLEGES

Hopes for More

Some 200 Episcopalians in academic life assembled at St. Paul's Chapel, Columbia University, on October 19th, to join in the nationwide corporate Communion being held for the Church's work on college and university campuses.

Those attending were students, faculty, administrators, chaplains, and workers from institutions in and around the Morningside Heights area of New York City, in which Columbia is located. In addition to the university, Union Theological Seminary, the Julliard School of Music, the City College (uptown), St. Luke's Hospital School of Nursing, and St. Hilda's and St. Hugh's School were represented (the latter by a contingent of nuns of the Community of the Holy Spirit).

Faculty members, chaplains, women workers, and graduate students attended a dinner that evening at which the Rev. Jack C. White, assistant chaplain at Columbia, expressed hopes for more fellowship, meetings, and projects for all Church members in the Morningside Heights area.

ORTHODOX

Easy from a Distance

by the Rev. Canon BURTIS M. DOUGHERTY

Bishop Scaife of Western New York, as chairman of the General Convention Joint Commission on Coöperation with the Eastern Churches, during August and September spent several weeks visiting with leaders of the Churches in Yugoslavia, Bulgaria, Turkey, and Greece. In reporting on his trip behind the Iron Curtain, the bishop said he was "encouraged rather than discouraged about Church life there, as compared with my visit nine years ago."

"I saw no evidence of governmental restrictions on the Church in Bulgaria or Yugoslavia," Bishop Scaife said, "but I am not so naïve as to believe there are no restrictions." Bishop Scaife noted that the services at which he was present were exceedingly well attended and that there seemed to be no restrictions on travel for people attending church, and also that persons of all ages were in attendance. He had the further impression that preferences in jobs seemed to be given to people

who were not avowed Churchmen, and that people who were Church members seemed to be passed over for promotions because of their Church membership, even though otherwise qualified. The bishop stressed the fact, however, that the leaders of the Orthodox Churches "are doing the best they can under difficult circumstances."

Bishop Scaife's further comment was "it is easy to criticize from a distance, but we certainly feel that the devotion of the Church leaders is beyond question. They bear Christian witness to every possible extent."

Bishop Scaife said he found "no evidence of educational efforts" by the Orthodox Churches behind the Iron Curtain except in the seminaries, which are reasonably well attended. Specifically, in connection with the Theological Faculty in Belgrade, the bishop was "appalled by the conditions under which the faculty must work, especially so far as the library is concerned." St. Sava's Seminary in Belgrade is more happily situated. (The seminaries in these countries begin at the last two years of high school and provide a six-year course preparing for ordination. Men who desire to study further go on to the Theological Faculty.) It is at the graduate level that the structure of theological education in Yugoslavia particularly is seriously impaired.

Ecumenical Patriarch Athenagoras I of Constantinople expressed pleasure that Bishop Scaife had been able to visit Yugoslavia and Bulgaria, since travel to and from these countries is not easy. He emphasized to Bishop Scaife his hope that all of the Orthodox Churches would become members of the World Council of Churches. Referring to the proposed ecumenical council called by Pope John XXIII, the Ecumenical Patriarch underlined his original public statement that "the Orthodox will not attend unless the Anglicans and Protestants generally are also invited." Bishop Scaife observed that the postponement of the proposed Pan-Orthodox Conference which was scheduled to be held in Rhodes during the month of September [L.C., September 18th] had raised many questions in different places but the Ecumenical Patriarch expressed the desire to hold the meeting in the spring of 1961 in the hope that the delay would allow for

more adequate preparation.

One of the primary purposes of Bishop Scaife's trip was to extend to the Ecumenical Patriarch, on behalf of the Presiding Bishop, an invitation to attend the General Convention in Detroit in 1961. The Ecumenical Patriarch accepted the invitation with pleasure and gratitude.

Bishop Scaife reported that the lot of the Greek people in Turkey is not a very happy one, though there has been no violent hostility since 1956, and the rebuilding of many of the churches destroyed at that time is going on under government auspices. There are still restrictions, however, upon the Orthodox clergy so far as travel is concerned, and they are not permitted to wear any distinctive clerical dress.

His encouragement is necessarily limited, the bishop said, because he recognizes the very definite limitations under which the Church must operate. The choice of what has been called "peaceful coexistence" was not an easy one to make, and yet in the minds of many of the Church leaders it was the only answer to their particular problem. By seeking to exist in an unfavorable political climate, the Orthodox Churches are able to minister to the spiritual needs of their people. The bishop did note a hopeful increase in the number of men attending seminaries.

In conclusion, Bishop Scaife said, "Our brethren behind the Iron Curtain, at least those whom we met, hope that we in America will accept the place in which we have been placed in this world, and will use this position for the good of mankind, growing more realistic so far as the powers of this world are concerned, and still upholding the ideals for which Christianity stands."

LAITY

Operation Altar Bread

Members of St. Martha's Guild have taken over the operation of the bread room at St. Mark's Church, Portland, Ore., where they make thousands of altar breads for use all over the country.

The guild's 29 members have for the last two years worked in shifts of from two to four persons, from 10 a.m. to 4 p.m., six days a week, to fill orders from churches in Canada, Hawaii, Georgia, and California, and standing orders from 73 parishes in Oregon and 32 in Washington.

The unleavened dough, made from carefully weighed amounts of flour and water, is baked on special altar bread irons [see page 6]. The baked sheets are cut to shape by special cutters. Assembling, packaging and mailing, as well as bookkeeping, is done by specially appointed chairmen.

Flour for the bread is furnished by Churchmen in a local flour mill. Profits from the operation are given to the parish and diocese as needs arise, or to needy Church agencies. Breads are furnished

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The Rev. R. E. Lessing, rector of St. Mark's Church, is director of the work, appoints the guild's presidents (for one-year terms), and passes on the qualifications of the workers.

WASHINGTON

New Warden

The Rev. Frederick H. Arterton has been elected warden of the College of Preachers of the Washington Cathedral, succeeding the Rev. Theodore O. Wedel, who has retired. He has been associate warden of the College of Preachers since 1956, and a canon of the Washington Cathedral.

Dr. Arterton, 56, was born in Norwich, England. He is a graduate of Northwestern University and Seabury-Western Theological Seminary. He served on the National Council staff, as secretary of the Division of Youth, 1939-45, and later was rector of All Saints' Church, Belmont, Mass., and of All Saints' Church, Chevy Chase, Md., before joining the Washington Cathedral staff.

SEMINARIES

Background Variety

by RAY C. WENTWORTH

The priest of the next several years may well have been a broker, a baker, or a photograph-maker. A goodly number of the students in the 18 Episcopal seminaries of mainland United States this year have left secular fields. Many of the 412 students in the junior classes are married.

At the Episcopal Theological Seminary in Kentucky, 79% of the juniors are married men. The Church Divinity School of the Pacific is second, with 69% of the new class married. In third place, with 66%, is the George Mercer, Jr. Memorial Seminary in Long Island.

There are several foreign students at our seminaries this year. They come from Brazil, Formosa, Germany, Hong Kong, India, Japan, Jerusalem, Mexico, Spain, and Uganda. In addition, Puerto Rico and most of the states are represented, and at CDSP an old American line shows up in Mr. Noah Broken Leg and Mr. Wilbur Bear's Heart, both of South Dakota.

First row (from left): Kenneth Lindsey, Richard Handley, John A. Naegle III, John Shelley Akers III, LeRoy H. Jeneske, Jr., George R. Clark, William H. Rose, David McCord, David Webb, W. A. Gerth. Second row: Owen J. Loftus, Richard D. Warman, David E. Heil, William S. Moore, Jr., John D. Chamblin, Richard B. Smith, Ross W. Babigian, Herbert L. Aman, Ralph E. Bible. Third row: John Jerald Johnston, William K. Hubbell, Clayton T. Holland, Glenn H. Hewlett, Thomas Clay, Thomas Roger McGuire, W. A. Jerr, Terence E. Kelsay. Fourth row: Thomas Ferris, the Rev. A. Fraser MacCormand, Warren W. Luce, James W. Garrard, Geoffrey Evans, Lawrence J. James.



The Rev. Lawrence L. Brown, assistant dean at the Seminary of the Southwest, and student Alexander John, Madras, India.

UPI

Previous occupations of seminarians.

Clergy from other Churches:

Baptist
Lutheran
Methodist
Roman Catholic
Military chaplain

Engineers
civil engineer
mechanical engineer
chemical engineer

Businessmen

salesman
transportation specialist
executive secretary
accountant
bookkeeper
broker
personnel supervisor
bank vice-president
timekeeper
business manager

Professional Men
schoolteacher
college instructor
lawyer
chiropractor
pharmacist
juvenile worker
architect
recreational therapist
professional soldier

Agricultural Workers

farmer
cattle rancher
fur farmer

Craftsmen and Artisans
writer
newspaper photographer
watchmaker
stone mason
draftsman
baker
painting contractor

Scientists
naturalist
geologist
chemist
physicist
zoologist
anthropologist
biologist

Also represented: a State Department representative, a museum curator, a librarian, motion picture art director, an entertainer, and a state highway department right-of-way agent. A woman student at the Episcopal Theological School, Cambridge, Mass., lists her occupation as housewife.



Students at ETS in Kentucky: Average age of juniors is 32½ [see footnote column 1].

Convention Progress

Substantial progress is being made by the committee on arrangements of the diocese of Michigan in organizing plans for the 1961 General Convention.

Detailed plans have been drawn for the giant Convention exhibition, which will include three categories of exhibits: Church, Church-related, and commercial. The exhibit hall will feature a theme center dominated by the phrase "Ye Shall Be Witnesses." There will also be an area devoted to the missionary work of the Church and an "International Street of Shops."

A special Youth Weekend is being planned as an integral part of the Convention. A meeting has been held with the Rev. Richard Harbour, of the National Council's Youth Department, to work out plans for some 1,000 young people to meet with the deputies and bishops.

A tentative budget of \$176,000 has been set for the Convention.

Responsible Man

by DOROTHY SMITH

"Man is not a puppet on the strings of his libido — he lives by struggling for a higher meaning to existence!" said Dr. Viktor Frankl, Viennese psychiatrist who gave five lectures on "Religion and Psychology" in the new diocesan Cathedral Center in Detroit, October 16th-20th.

Over 3,000 people came from as far as 100 miles away, through bad weather, to attend the lectures sponsored by the diocese of Michigan's lecture series committee and the Cathedral Church of St. Paul.

Dr. Frankl verified his theories while an inmate of a Nazi concentration camp, where his first wife, his brother, sister-in-law, mother, father, grandmother, and mother-in-law were killed in the gas chambers. He believes that most human ills are not physical or emotional, but spiritual. His "Logotherapy" technique of treatment embodies the philosophy that man is basically responsible for his destiny, which, he said, is diametrically opposed to the Freudian concept that man is the prisoner of his past and not responsible for his actions. Analysts, he believes, spend too much time trying to excavate the unconscious in mentally disturbed patients, rather than helping them face reality.

EAST AFRICA

Date Set

The consecration of the Rev. Trevor Huddleston, to be Bishop of Masasi, postponed because of an epidemic of meningitis in the area [L.C., October 30th], has been set for St. Andrew's Day, November 30th.

SEEDS OF DESTRUCTION?: The Synod of the diocese of Sydney (Australia) has urged the Australian Prime Minister to review the country's "White Australia" immigration policy. Bishop Loane, Coadjutor of Sydney, warned that the policy seemed to many people like "international apartheid" or racial segregation by exclusion." Support for the present "preservation" policy was expressed by the Ven. T. C. Hammond, who said, "Supposing tomorrow we throw open our doors and welcome everyone because we are Christians. In a very few years this country would cease to be Christian." [RNS]



AFRICAN FOR ENGLISH: On his way to the United States to begin studies at Berkeley Divinity School, New Haven, Conn., the Rev. Yustasi Ruhindi, formerly parish priest of Mbarara in western Uganda, conducted daily prayers in English for European and American passengers on board ship. Arrangements on the German boat had been made only for Roman Catholic and Lutheran services, both in German. Services conducted by Fr. Ruhindi began with eight in attendance, but by the fourth day had a congregation of 60. The African priest is taking an advanced course in theology with the help of a scholarship arranged by the National Council.



CANNED MUSIC: Islanders on desolate Tristan da Cunha, off the South African coast, cheered lustily when the British research ship "Shackleton" landed a second new organ on the island in a choppy sea. The organ, a gift of Queen Elizabeth II for the Anglican church on the island, replaces an organ donated by Queen Mary in 1928.

The first organ sent to Tristan da Cunha in Queen Elizabeth's name was accidentally dropped in the ocean during unloading operations. To guard against similar loss, the new organ was wrapped in a waterproof zinc container. Instructions on the container read: "Don't use can opener to open."



SETTLEMENT FOR CITIZENS: The United States and the state of Florida have acted jointly to advance a final settlement of the land problem of the Miccosukee Seminoles. Says the newsletter of the Association on American Indian Affairs, Inc., "All Americans are indebted to Governor Collins. . . ." Churchman LeRoy Collins, commenting on the agreement reached by the Federal and state governments, said: "All Florida Indians are full citizens of this state and nation, entitled to the full privileges and responsibilities of such citizenship. . . . They have a culture and tradition worthy of respect and preservation."

On the Upgrade

Two new deaconesses were set apart in October by the Bishop of Chichester. They are the first to be set apart in the diocese of Chichester in 15 years. Only about 12 deaconesses have been set apart in England in the last five years, but there are now about 40 women in training for this ministry.

Theology and Social Change

The first Missionary Research Seminar in the Church of England was held in St. Augustine's College, Canterbury. It began with a study of contemporary rapid social change, and the Christian understanding of man; proceeded to an examination of the academic "tools" for theological study at this time; and then developed into a critique of the teaching of theology.

Among the participants were the Rev. Daisuke Kitagawa, of the World Council of Churches' Rapid Social Change program, Mr. Ruel W. Tyson, who is doing research at St. Anthony's College, Oxford, and Mrs. Stephen R. Collins, of Chestertown, Md., a member of the board of the Overseas Mission Society.

Milestones

The Archbishop of Canterbury has appointed the Rev. Canon Cyril Kenneth Sansbury, warden of St. Augustine's College, Canterbury, to be Bishop of Singapore and Malaya. Canon Sansbury will also act as the Archbishop of Canterbury's official adviser in the Far East.

The Rt. Rev. Ivor Stanley Watkins, Bishop of Guildford, died October 24th at Brockenhurst. He was 63.

YOUNG PEOPLE

No Headlines

In a service in Washington Cathedral scores of children were solemnly commissioned to dedicate All Hallows' Eve (Hallowe'en) to a night of "Trick or Treat" on behalf of needy children around the world.

Students from the cathedral's schools carried the 99 flags of the United Nations in a colorful procession. A representative group of children from the community came forward during the service and knelt before the altar as the Very Rev. Francis B. Sayre, Jr., dean of the cathedral, solemnly commissioned them to solicit collections from their fellow citizens on behalf of the United Nations International Children's Emergency Fund.

The Rev. Canon Bayard S. Clark, in the sermon, termed the cathedral service an "effort to turn All Hallows' Eve from a night of mischief and destruction into

Continued on page 17



Bishop Lichtenberger
" . . . The whole affair lasts too long."

**Reactions of Churchmen
intimately concerned
with General Convention,
common complaints occasioned
by the present Convention
system, and advantages
of an annual Convention
are discussed by a bishop
of the Church, who is chairman
of the Joint Committee on
Structure and Organization
of General Convention**

The idea of an annual meeting of General Convention is staggering to most Churchmen familiar with the workings of this great body. Throughout most of our life as a national Church, we have met triennially in General Convention. We are often critical of this operation — it is cumbersome, it is costly, it is insensitive to the needs of the rapidly changing American scene, we have to delegate much of the actual business to the National Council anyway — but we content ourselves with saying that, after all, the primary business of the Christian vocation is not legislative action.

At the close of World War I, we did take steps toward a more effective national missionary program by the erection of the National Council. But we have

not really faced our responsibility as a national Church by such solutions, and our obvious concern has been reflected from many quarters. The constituting, once again, of the Joint Committee on Structure and Organization of General Convention, at Honolulu in 1955, has brought this to a focus.

The Joint Committee is now preparing to submit to the General Convention of 1961 a specific proposal for an annual meeting of General Convention. We have sought reactions from Churchmen who have been most intimately concerned with life of the General Convention. Typical among these reactions are the words of the Presiding Bishop:

"I do hope that something can be done before long about General Convention. The House of Deputies is certainly unwieldy. In my opinion the whole affair lasts too long. The main business of the Convention, which is legislative, is hurried and has become in the eyes of some people a very secondary part of General Convention. I hope you and others will keep at this need for change."

The Rev. Dr. Theodore A. Wedel, president of the House of Deputies in the past two meetings of General Convention, is another who has seen this need, and recognized the relevance of these suggestions. Dr. Wedel is himself a member of this Joint Committee, and strongly favors the adoption of a plan for annual meetings.

The Hon. Jackson A. Dykman, who has served as chairman of the Committee on Canons for many sessions of General Convention, and is one of the most respected deputies in the recent life of the Church, is also a member of the Committee and has expressed his enthusiasm.

"Your letter enclosing copy of the plan for

The Church National C

by the Rt. Rev. John P. Craine

Bishop of Indianapolis

General Convention came this morning and I do not think anything I have ever received has made me happier, because the plan contains all the recommendations which I want so much to see carried into effect.

"Anyone who has been chairman of the Committee on Canons as long as I have known the faults of the present organization, one which is the timidity and unfamiliarity with the affairs of the Church of the new members resulting in motions to table and the defeat of desirable measures."

The present chairman of the Committee on Dispatch of Business of the House of Deputies, Mr. Clifford P. Morehouse, is also a member of this Joint Committee who favors such consideration. He is deeply conscious of the difficulties surrounding possible acceptance of this plan but nevertheless favors such acceptance. The Rt. Rev. Everett H. Jones, Bishop of West Texas and a veteran of many sessions of General Convention, also has indicated his endorsement, saying,

"I agree heartily on the two basic propositions of meeting annually and of cutting the House of Deputies into one-half its present size. In addition to the good points, I would point out that modern transportation methods make it quite possible for people throughout the nation and even in missionary fields to get to a meeting in a very short time and to be back on the field without too much absence."

We have discovered that there is very little in the way of change in Constitution and Canons required for the acceptance of this plan. We therefore expect to present only one constitutional change at the 1961 meeting, for the amendment of Article I, Sec. 7, of the Constitution, requiring triennial meetings. We could even dodge this responsibility by resorting to

Government

the privilege, allowed in this same section, of the calling of special meetings of General Convention. That, however, would not be facing the issue.

Sec. 4 of Article I of the Constitution requires simply that there be no more than four clerical and four lay deputies from each diocese. It specifies that the exact number may be determined in the Canons. Some canonical changes will obviously be required, but these could be presented in final form at the 1964 Convention. And certainly many practical changes in the conduct of the meetings of General Convention will be required. Thus it would be wise to ask the 1961 Convention to provide a sum of money sufficient for the rather complete legal and management study concerning these changes.

The proposal itself involves two points. The first is that General Convention should meet annually. We suggest that possibly a five-day period would be sufficient for such an annual meeting, though we should not try to restrict any action which would result from a study of the operation. It might conceivably be found that the business to come before us at such an annual meeting could be handled in less time.

The second part of the proposal is the reduction in size of the House of Deputies, with a provision for two clerical and two lay deputies from each diocese. We would not make any change in the one clerical and one lay deputy supplied by the missionary districts.

In implementing the second part of this proposal, the Joint Committee will suggest that a diocese elect one General Convention deputy each year for a four year term. This means that one year a clergyman would be elected, and the next year a lay deputy.

What are the reasons for our desire to change the present structure and organi-

zation of the General Convention? The following are possibly the most common complaints occasioned by the present system:

(1) The triennial meeting no longer permits the legislative body of the Church to deal effectively with the rapidly moving needs and opportunities of this era, especially in view of the necessity for adopting a budget for three years ahead. We are confident of the ability of National Council to administer the program of the Church, but we are inclined to clip their wings by this method.

(2) The size of General Convention, as presently constituted, prevents any but the largest tourist or metropolitan centers from entertaining it. This is not bad in itself, but presents an unnecessary restriction.

(3) The length of session prevents many good laymen from attending. We have long recognized this problem, but done nothing about it.

(4) The turnover of lay deputies, mounting to more than 50% at each session, makes for a lack of continuity in dealing with the great issues of policy and strategy. The first four days of any meeting of the House of Deputies are now spent almost entirely in matters of organization. This is the natural result of the infrequency of meeting and the newness of deputies.

(5) The House of Bishops is now meeting annually, and the Church would be strengthened even further with the House of Deputies joining them in this practice.

(6) The cumbersome size of the House of Deputies has made it unwieldy as a legislative body. Very few of the deputies have a chance to participate in the decisions, in speaking to the issues, and in the committee work. Many deputies, who have come at considerable sacrifice in time and cost, leave with a feeling of considerable frustration.

There certainly are more reasons than these for the wisdom of this change, but our primary concern now is for the Church in dioceses to begin a conversation on such a proposal. Already, the provincial council and the synod of Province V have listened to this proposition, and both bodies have passed these proposals. We are familiar enough with the affairs of men, however, to know that the final adoption of any such proposition by General Convention itself will not be easy. It will force a considerable reorganization of our thinking concerning the mission of the Church and our part in it. Many will be distressed at the reduction in size, fearing that the inspiration of this large gathering is in itself a strong point in its favor.

To alleviate such concerns, we can point to the fact that the Anglican Congress will now be meeting every 10 years, and should increasingly bring all the Church-related agencies, and all Churchmen, to a recognition of the vastness of our task and scope. There is no reason why from time to time the old form of General Convention could not be used, with all of the great missionary services, the Church-related agencies, and large groups of Churchmen gathering at 10-year periods, alternately with the Anglican Congress.

A more cogent argument against the plan might be presented by those who make a practice of electing regularly various lay officers of the diocese, such as the treasurer and chancellor, to representation among the four lay deputies. We feel this argument is answered by the very fact that with an annual meeting and an extended term of office, the lay deputies can report back to diocesan conventions much more responsibly than they have sometimes in the past, and can receive, if necessary, instructions from the diocese.

We can see these possible advantages in adoption of this proposal:

(1) The legislative body could more adequately keep pace with the executive body.

(2) Continuity would be more fully provided in one legislative body.

(3) Mobility to deal with our rapidly changing conditions would be increased.

(4) Laymen not able to serve under the present arrangement, because of time or cost, would now be available.

(5) More cities would be able to entertain General Convention, and the witness of the Church would be expanded.

(6) The image of the Church as a big-city, luxury body would be corrected.

(7) The total cost of General Convention, under this reorganization, would not be greatly altered. We are now sending eight deputies triennially for 12-day periods — 96 days every three years. Under the new arrangement we would be sending four deputies for five days annually — 60 days in the triennial period.

A definite advantage would be in the greater liaison with diocesan conventions, with the General Convention deputies reporting to them annually, possibly securing advice, and certainly bringing communication of aims. We have seldom heard reports to diocesan conventions from General Convention deputies, and the only such reports required have to do with constitutional changes or budgetary matters.

Soon this matter will be in the hands of the Church for decision. We trust the Holy Spirit to give such guidance, that this issue will not be resolved on emotional lines — out of love for a venerable practice, or fear for the loss of present positions.

It is interesting to note that two large Protestant bodies use different methods for their national government. The Presbyterian Church has a five-day annual meeting, which it finds most satisfactory and useful. The Methodist Church uses what amounts to a provincial system, in annual meetings of the districts and a complete general assembly every four years, consisting of representations of these districts. This is similar to the proposal made in the September 18th issue of *THE LIVING CHURCH* for greater authority for our provinces.

The decision will be, of course, in the hands of the Church. We trust it will get fair consideration, and considerable conversation, before the 1961 meeting in Detroit.



A life-sized black figure of the Lord, stooped beneath the weight of the Cross, is one of the expressions of Philippine piety. Such statues will be found in virtually every church.

**What sort of Church
is this which we have
been asked to receive
into full communion?**

The Philippine Independent Church

by the Rev. H. Boone Porter, Jr., D.Phil.

Our House of Bishops has been asked to consider the question of full intercommunion with the Philippine Independent Catholic Church. Situated within the only Christian nation of the Far East, this Church is comparable in size to our own Church in America. More important is the fact that this is the only large Christian Church in the Orient founded, organized, and maintained entirely by Asians. In an age when Christianity is being successfully attacked as the puppet of Western domination, the very existence of this Church is of no small importance. The question whether or not we can achieve partnership with such a Church may be the most serious test of spiritual maturity which the American Episcopal Church has ever had to face. If we fail to meet this challenge, it is unlikely that we will be given a second chance — certainly we will not serve one.

What sort of a Church is this that are dealing with? American readers have in the past, been given nothing except a few official statements about the origin of this Church at the turn of the century and about the bestowal of Apostolic succession a dozen years ago. Most of us have seen nothing except a photograph or two of bishops in the elaborate vestments worn at consecrations. It all may seem strangely remote and exotic. In this, as in so many other cases, official news releases have proved not only dull but misleading.

I should like, therefore, to give my personal, unofficial, and unstatistical impressions of what I have seen of this Church during the past few weeks. The Philippine Independent Church is made mainly of middle class, professional, and working people. They are usually known as *Independientes* or *Aglipayanos* (after Gregorio Aglipay, the great revolution leader). Some prefer to call themselves simply *Filipinistas*. My impression has been that they are very decent, self-respecting people. In a country where political and ecclesiastical corruption has been too common, the *Independiente* is very proud of the fact that his Church is not disgraced by scandal and that it has constantly stood for the freedom and honor of its people. Like most Filipinos, he is extremely courteous and hospitable.

Under the Spaniards, there were no Filipino clergy and these were almost all in subordinate positions. At the time of its separation from Rome, the Independent Church thus had only a small corps of clergy. When the American government took over the Philippines, it gave all the church buildings and property of the Independent Church back to the Roman Church. Hence the new Church had great difficulty in providing centers for its followers and in organizing necessary insti-



The altar of the Maria Clara Church is shown at the left. The church adjoins the home and official offices of the Most Rev. Isabolo de los Reyes, and houses the local congregation of which the bishop is pastor.

Dr. Porter, who is on a tour of the Far East under the auspices of National Council, gave impressions of the Church of South India in September 18th LIVING CHURCH

tions. This is still not easy in areas where a ruthless Roman hierarchy is dominant. Today, a scattering of Independent families can be found in every town in the Philippines, but in many cases they are not within touch of an organized parish and may be more or less cut off from the Sacraments. This is the reason that it is difficult to determine the numerical strength of this Church. In many parts of the country, new parishes could be quickly organized if clergy were available and if the Church had sufficient missionary funds to support new projects. It should be mentioned that there are some districts where the entire population has been in the Aglipayan Church for half a century.

The ordinary Filipino, like the ordinary American, probably does not have too clear an idea of theology, but the growing number of young professional people in the Philippine Independent Church want a religion that will be intellectually sound, honest, democratic, and clearly differentiated from Spanish Catholicism. The latter point may be surprising to Americans, as the *Independientes* use many Spanish devotional practices, decorate their churches with Spanish-looking statuary, and follow a Spanish kalendar of fiestas. I suppose many Filipinos would be equally shocked to find that American Protestants like to build churches that look like medieval abbeys, or that Presbyterian ministers wear academic gowns so similar to the robes of the hated Spanish friars. The leadership of the Church certainly desires a tradition that will be genuinely *Filipinista*, and at the same time reasonable, orthodox, and biblical. Such a tradition of course does not emerge overnight. The pictures accompanying this article may give some idea of the appearance of their churches.

The Church has been influenced by three liturgical traditions: First, of course, is the Roman rite on which many of the older clergy were reared and within which many of them were ordained. Second, there was a more or less completed original liturgy compiled by the early leaders of the Independent Church. Although very long, ill-organized, and theologically unsatisfactory, this old Aglipayan liturgy contains many prayers of great beauty and value. The general intercession, or *benediccion*, sung by the choir at the end of Mass is, for instance, far superior to the turgid diction of our "Prayer for the Whole State of Christ's Church." Third, during the past dozen years, many portions of our Prayer Book have come into wide use. The newly edited missal of the Philippine Church draws freely from these three sources. In my opinion, it is, if anything, too much affected by American Episcopal influences.

Several Independent usages are of interest. In accord with ancient Christian practice, babies are commonly confirmed

Continued on page 20

**The report
of the Committee
on the Church's**

Overseas Mission

Part II

This is the second installment of the report of the Committee of Conference on Overseas Missions appointed by the National Council. Bishop Gray of Connecticut is chairman of the Committee. The first installment of this report appeared in the October 30th issue of THE LIVING CHURCH. More installments are scheduled for coming weeks.

III. The Time Is Short

The most urgent task of the Episcopal Church today is the strengthening of its missionary activity. The Church's mission is one. The eventual success of its effort at home, our rightful part in the Christianizing of America, depends in large measure on the health and strength of Christian witness and activity in all parts of the world. It is one world, and what affects any remote corner of it will in time come home to us.

A report on missions must first recognize with thanksgiving the progress made in recent years by the Overseas Department of the National Council, in spite of insufficient financial support relative to what is demanded from it. It is fitting to record the steady growth of the United Thank Offering, and the spontaneous interest shown in the Overseas Mission Society (a voluntary association of clergy and laity of the Protestant Episcopal Church), and to note how widely the excellent *Christian Missionary Society Newsletter*, edited by the Rev. Canon M. A. C. Warren of the Church of England, is read and pondered by our own people. There is abundant evidence of the desire to accept and follow God's call to strengthen overseas missions.

And yet — "it is just the fact that the Christian Churches are threatened today as they have not been for a thousand

years."¹ Communism and secularism are realities in the world. Other religions — Islam, Buddhism, and Hinduism — are resurgent and aggressively missionary. As vast groups of people in Asia and Africa climb to higher economic and educational levels, there are mass movements toward a new way of spiritual and intellectual life. Sometimes the Christian mission has seized such opportunities, but where Christian witness is absent Communism or another religion is ready and eager to come in.

To quote Bishop Neill again:

"In relation to the present generation, we have no time at all. They are passing away like leaves on a tree. We do not say, like our ancestors, that all those who have not accepted Christ are going to hell. We do say that it is the birthright of every single human being born into the world today to know that he has been redeemed by Christ, and to have the opportunity freely to accept or to reject that salvation. And half the people in the world still have not heard the name of Jesus Christ. . . .

"We say confidently that God is almighty and will bring His purposes to fulfillment in the end. This is unquestionably true. Yet, at the same time, we see quite plainly that God's will is not being done on earth as it is in heaven. . . . We know what His will is; yet, if we do not do it, it just will not be done. Doubtless God's plans are far vaster than our best imagination of them; doubtless He has means of working of which we have no knowledge at all. But as far as the proclamation of the Gospel to all the world is concerned, He seems to have only one method. He has committed the eternal Gospel to men; if they preach it, it will be preached; if they do not preach it, it will not be preached. He is prepared to trust us, and to allow Himself to be frustrated almost without limit by our disobedience, our blindness, and our folly."²

There is still time to act; but tomorrow cannot redeem the time that is lost today. If we are to obey the mandate laid upon us, our Church must be clear as to the principles which guide its mission, and make whatever revisions may be necessary in its policy, its strategy and organization, and in the education of those who stay at home and those who go abroad.

IV. Missions

The Church's Essential Nature

The mission of the Church is rooted in her very being. It is not an adjunct or subsidiary activity to be set alongside other Christian pursuits, but is integral to the Church's given nature.

The mission of the Church is in its deepest sense God's, not ours.³ The

Continued on page 19

¹ Stephen Neill in *The Christian Mission Today*, ed. by the Joint Section of Education and Cultivation of the Board of Missions of the Methodist Church (New York: Abingdon, 1960), p. 251.

² *Ibid.*, pp. 256-7; italics supplied.

³ Cf. J. E. Lessley Newbiggin, *One Body, One Gospel, One World* (London: International Missionary Council, 1958), p. 56.

Investment Policy

One trouble with many Every Member Canvasses is that they are based on what is called a parish budget, and the calculations made by canvassers and givers alike often are based on an estimate of a reasonable share of the total budget to be borne by each giver.

This, it seems to us, is rather like deciding how much money to invest in stocks and bonds by making one's own estimate of what would be one's proper share of the capital needs of American industry in the coming year.

This idea, all investors recognize, is an absurdity. It is not the need of the market that draws investors to it; it is the need of the investor to invest that sends him to his broker with a fountain pen cocked to write the needful checks.

The professional fund raisers of the Church have long recognized the need to invest in the life of the Church — the kind of investment we call giving or Christian stewardship or what-have-you. To these intensely practical people of the professional fund-raising organizations, it is impractical and a little sentimental to call upon people to meet the needs of causes which seem remote and abstract. But to recognize the need of the giver — the Christian investor in life — is plain, practical, hard-boiled sense.

The most practical of all men, Jesus Christ, spoke to this need when he told his listeners, "Where your



treasure is, there will your heart be also." Every Member Canvass this year and every year should be a genuine effort to help Churchmen escape from the horror of the locked-in heart. It should offer to Churchmen a share in grand adventuring and flights of love which are true dividends of Christian giving.

But if it is to do so, something more beautiful in the way of investments must be offered than a full coal bin for the parish church or even new plumbing for the guild hall.

If the parish is truly to meet the needs of its givers, its money must be, in very large measure, earmarked for outgoing, loving, missionary work. The vestry cannot preach stewardship to its people and then practice self-interested parochialism in its collective stewardship

— it cannot, that is, without peril to the souls of the vestrymen.

The good vestry is somewhat in the position of the manager of a mutual stock fund. It offers to all members of its congregation a chance to buy shares in a world-wide program of evangelism, social service, and education. The individual's investment in Christianity is pooled with that of many, and the vestry is then in a position to diversify the total investments in a way that would be most inconvenient for the individual.

All this is based on the premise that the minimal cost of operation of the parish has been met. Until that is done, the people of the parish are not investors but paupers.

They will rise from their status as paupers to that of spiritual investors more quickly if their vestry recognizes that the Every Member Canvass should be based on the givers' needs, not those of the parish.

The President-Elect

Now that the noise and confusion of the election campaign is over, we are confronted with a new national leader. In the weeks ahead, he will have a large part in determining our national course, and after January he will be our President.

The President-elect is a much younger man than President Eisenhower; a man physically more vigorous. He is a product of the World War II period when he was a citizen in arms. For the first time in many years, the White House will be the home of young children, the President's own hostages to fortune and the future.

As legislator and party leader, the President-elect has proved himself articulate and quick, rather than eloquent and deep. This is not to deny him depth — but if he has it he has chosen in this campaign to conceal it.

He has made it quite evident that his policy is internationalist rather than isolationist. His general strategy on foreign affairs he has defined as being very similar to that of the present administration; at the same time he has served notice that there will be significant changes in detailed execution of foreign policy.

On domestic policy his stated position satisfies neither the Goldwater conservatives nor the left-wing labor group. In general he has pledged to support the structure of existing social-welfare legislation. He is also committed to a balanced budget — circumstances permitting.

His farm policy we find confused and unclear.

He is, as far as we can judge, a loyal member of his Church, but he has shown the independence to reject some positions widely held within his Church.

This young man will have the benefit of an older colleague in the vice presidency, a statesman with demonstrated sagacity. It is a pleasure to note that the Vice President's wife is Episcopalian.

Altogether, the image of the President-elect is a pretty satisfactory one.

By the way, who did win? The lines above were written five days before the election.

sorts and conditions

WHAT does Christian love have to do with lovingness? Last week in this column I objected to "shmooianity" — an attitude of sweet supine acceptance of everything — as a pallid version of Christianity.

YET I am sometimes repelled by definitions of Christian love which turn it into a cold, depersonalized thing. This kind of love seeks the "highest good" of others as the inquisitors sought the highest good of heretics by turning them over to the torturers. In current parlance, we are told that we must love our neighbor but don't have to like him.

AS DESCRIBED by St. Paul in I Corinthians 13, Christian love is warm and personal. "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

WHILE the theologians are undoubtedly right in saying that to love another person is to seek his highest



good, it is still true that the highest good of another person includes that person's moral and spiritual freedom. And I think that human kindness and human liking are necessary means for the expression and implementation of Christian love.

THERE ARE, of course, some people whom it is difficult to like. Our emotions are not always easily within the control of our wills, and we cannot wait for our feelings to fall into line before undertaking our Christian obligations to our neighbor. But giving all your goods to feed your neighbor or even giving your body to be burned for him falls short, St. Paul tells us, of Christian love. It might be better to moderate these great acts of self-sacrifice and give him a kind word now and then.

HOW can you develop a sincerely friendly attitude toward somebody you don't like? Well, you can't — on your own. When Christian love is called an "infused virtue" by the moral theologians, the meaning of the phrase is that it is something given to you by God,

not something you can achieve by your own efforts.

OUR FAITH, our hope, and our charity are the result of what God has done for us, to us, and in us. After the home team has won a baseball game, the temper of the crowd threading its way through the traffic jam at the ball park is altogether different from the temper of the same people after the team has lost. There is cameraderie, forbearance, good humor. This alteration of outlook is not the result of a personal decision undertaken by the individuals present, but a result of the joy of victory.

SIMILARLY, the victory of Christ over the forces of sin, Satan, and death is our victory and we are kind and friendly to our neighbor because of the change His victory has worked in our approach to life.

WHEN we have good news, we need other people to share our rejoicing. And our love for an unlovable neighbor must be based upon our need for him.

ONE TROUBLE with all this discussion of attitudes toward our neighbor is that it too easily becomes suffocatingly subjective and scrupulous. In present-day America, people can torture each other with a frown and destroy each other with a shrug of the shoulders. We all seem like the true princess in the fairy tale, who could detect a pea under seven mattresses.

EXCESSIVE scrupulosity in human relationships is similar, in a way, to excessive preoccupation with ceremonial. It has very little to do, one would think, with the exuberance of being a sharer in the victory of Christ. "The kingdom of heaven suffereth violence, and the violent take it by force." The Christians of the first century were, on the whole, a rough-and-ready crew.

IF MEN were more in evidence in the Church today, and if our congregations covered the whole social spectrum more adequately, perhaps Christian charity would be rescued from too close an identification with exquisite manners.

"THE FRUIT of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law." As St. Paul might say, "Walk by the spirit, and act natural."

PETER DAY

NEWS

Continued from page 11

an evening of service, fun, and joy worthy of God."

"UNICEF is the one activity of the United Nations on which all member nations agree and consequently it never makes the headlines," Canon Clark observed.

[RNS]

JAPAN

Shaper of History

On St. Luke's Day, October 18th, the 60th anniversary of St. Luke's International Hospital was celebrated in the hospital gardens in Tokyo. The celebration, which also commemorated the centennial of Japanese-American diplomatic relations, was attended by members of the Japanese Cabinet and of the diplomatic corps, as well as members of the America-Japan Society and various service organizations.

Tribute was paid by the speakers, who included Dr. Paul Rusch, Dr. Hirotoshi Hashimoto, president of St. Luke's Hospital, American Ambassador Douglas MacArthur II, and Welfare Minister Masa Nakayama, to the work of the late Dr. Rudolf Bolling Teusler, American Episcopal medical missionary who founded the hospital.

The *Japan Times* carried a four-page supplement devoted to the history of St. Luke's Hospital and accounts of the anniversary observance.

Said Ambassador MacArthur, "St. Luke's has brought comfort to the ill and suffering. But it has done more than that. It has helped shape the medical history of Japan."

ALBANY

Convention Date

The standing committee of the diocese of Albany has set December 3d as the date of a special convention to elect a successor to Bishop Barry, who died recently [L.C., October 16th]. Suffragan Bishop Brown will open the session, but a temporary chairman will be elected, since Bishop Brown is a candidate.

KOREA

Christianity in the Basement

The basement of the Anglican Cathedral in Seoul, Korea, is to become this winter a dormitory for about a hundred homeless waifs who now roam the streets by day and sleep at night on the grass, the sidewalks, or any holes they can find. The city government is concerned lest the freezing winter weather should encourage these boys to turn from begging to other actions more dangerous to society, and it

has provided shelter for about a thousand. But now the city authorities have no more room, and two or three thousand boys still have no place to go.

The Anglican Bishop in Korea, the Rt. Rev. John C. S. Daly, had already noticed the troops of beggar boys sleeping in the open, and he remembered that the cathedral had an undercroft originally planned to contain a heating plant. As the heating plant was never installed, the space was unused, and he saw that by installing a wood floor, two stoves, and some warm bedclothing, he could prepare the place for a dormitory.

With encouragement from the city authorities, and with the aid of a generous contribution from World Vision, Inc., the project is being started. By the support of other friends, the bishop hopes to finance the project through the winter, and also to open a night school for those boys who wish to learn to read and write. It is planned that the project will give Korean Christians a chance to supervise the boys and teach them to support themselves by their own labors.

PUBLIC AFFAIRS

The Church and the UN

Deported from South Africa for his stand against *apartheid*, Bishop Reeves of Johannesburg will be keynote speaker at a United Nations Seminar for Episcopalian, November 15th-17th, in New York City.

Laymen and clergy from nearly all of the 50 states will study their relationship to the United Nations and their Church's role in today's international affairs. The seminar will be sponsored by the Division of Christian Citizenship of the National Council.

Sessions will be held at St. Bartholomew's Church, the UN Building, and the World Affairs Center.

AROUND THE CHURCH

The first large meeting of the **greater Boston chapter** of the **Episcopal Society for Cultural and Racial Unity** was held at St. John's Church, Roxbury, Mass., October 5th. More than 60 people were present to hear the speaker, the Ven. John M. Burgess, archdeacon of Boston.

For the second time, the Rev. **James G. Jones, Jr.**, 33, has been chosen one of the ten outstanding young men of Chicago by the **Junior Association of Commerce and Industry**.

Fr. Jones is director of prison work in the diocese of Chicago and is executive director of St. Leonard's House.

Bishop Donegan of New York, president of the 129-year-old New York Protestant Episcopal City Mission Society, recently honored the **Woman's Council** of the society at its first anniversary luncheon. To some 200 of the 300 members of the council gathered from the seven convocations of the diocese of New York, the bishop expressed gratitude for the **volunteer services** rendered by the women to the society's chaplains in 37 public hospitals, prisons, reformatories, and homes for the aged throughout the diocese.

Dedication of the recently completed "**Church in the Round**" — **St. Anselm's Mission**, Lafayette, Calif., was held October 22d. The church features an altar in the center under a large skylight, with pews surrounding it. Although the seating capacity totals 420, no one is more than six seats away from the central altar. During services, lay readers stand where they are in the congregation with their families and read the Old Testament lesson and the Epistle.

The congregation of St. Anselm's Mission totals 230 families, representing 1,295 baptized members and 425 communicants. The 1960 *Episcopal Church Annual*, published in January, lists 56 communicants.

The department of social relations of the diocese of **Washington** has invited Churchpeople who will attend the **White House Conference on Aging** to a corporate Communion, followed by breakfast, on January 10, 1961, at St. John's Church, Lafayette Square. Persons wanting reservations are urged to send their names, home address, and Washington address, if known, to the department of social relations, Episcopal diocese of Washington, Mount St. Alban, Washington 16, D. C.

On the Feast of St. Simon and St. Jude, the **Rt. Rev. Robert Nelson Spencer**, retired Bishop of West Missouri, celebrated the **30th anniversary** of his consecration.



Fr. Jones: For the second time, one of ten.

SOCIAL RELATIONS

Much Needed

Planned for two years, a new social agency came into being recently when the Youth Counseling Service opened its doors in St. Louis. Under the auspices of the Episcopal City Mission, which has maintained the Protestant chaplaincy in the juvenile courts of St. Louis for a number of years, and the Metropolitan Church Federation, the project was approved by the Health and Welfare Council of the city as a much-needed facility.

The Rev. Canon J. Albert Dalton, executive director, will have on his staff psychiatric consultants and social workers, as well as another clergyman. Individual and group counseling to adolescents by trained pastoral counselors and psychiatric social workers is being provided for young people with acute maladjustment disorders. Charges will be based on ability to pay.

Canon Dalton has been the Protestant chaplain of the juvenile courts for several years, and has spent a year studying at the Institute of Religion and Psychiatry in New York. He will continue as chaplain to the courts.

CANADA

Milestones

The Ven. **Russel Featherstone Brown**, archdeacon of Quebec since 1954, has been elected Bishop of Quebec. Born in England 60 years ago, Archdeacon Brown was formerly in business in Montreal. He was ordained in 1933.

The Rt. Rev. **Philip Rodger Beattie**, Bishop of Kootenay, died in September after five months' illness. He was 48.

School for Maturity

The Anglican Church of Canada's Ontario province is establishing a training school for men over 30 who have a vocation for the ministry.

The program will offer a three-year course, of which the first two years consists of night classes in the candidate's own churches. The last year will be spent at the training center. [RE]

THE ARTS

Korean Last Supper

First prize in the Christian art competition sponsored by the Anglican Church in Australia has been given for a painting of the Last Supper, showing Christ and the disciples in Korean dress at a typical men's meal in a Korean setting.

Young-kil Kim, an art student in Seoul, won first place among entries from Japan, Formosa, Hong Kong, Indonesia, and the Pacific Islands. Mr. Kim was sponsored by Bishop Daly in Korea in cooperation

with the Audiovisual Committee of the Korean National Christian Council.

Exhibition of the painting in Sydney has led to requests from Australians that other Korean interpretations of scenes from the life of Christ be sent. [RNS]

KANSAS

New House; New Budget

The fall financial convention of the diocese of Kansas, meeting at St. Paul's Church, Manhattan, Kan., adopted a proposed 1961 budget of \$166,893. This represents an increase of \$11,637 over the 1960 budget; \$5,000 of the increase is in

the giving to the national Church. [Constitutional and other business for the diocese of Kansas was dealt with at the spring convention in May. See L.C., May 22d.]

Mr. Balfour S. Jeffrey, chairman of the Extension Fund campaign, reported the purchase of the new Canterbury House at the University of Kansas, Lawrence, Kan., and the purchase of a new residence for the chaplain on that campus. He also reported the purchase of two new vicarages, of land for four new churches, and the erection and opening of St. Matthias' Church, Wichita. Extension Fund monies are loaned from a revolving fund.

CENTRAL AMERICA

Call for a Workshop

The first council of the Church in Honduras met at Holy Trinity Church, La Ceiba, October 21st-24th. Bishop Richards of Central America was absent because of illness. In his address, read to the meeting, he said that he looks to the clergy and laity to assume more responsibility in bringing new people to Baptism and Confirmation.

Action taken by the council called for a workshop dealing with Bible study groups and services in the homes of Churchpeople.

OVERSEAS

MISSION

Continued from page 15

Church is the chosen instrument used by the Holy Spirit to continue what God initiated in Jesus Christ. At the Incarnation He broke into the finite world of alienated men, that through the ministry of Jesus in proclaiming the Good News and through His Cross and Resurrection they might be reconciled to God and their lives transformed. God's mighty act opened to all men the possibility of new life in Christ, infused with God's forgiving and healing power. God continues this saving work in the world through us, who are His Body.

To history the mission of the Church imparts direction and unity, disclosing to anxious man the meaning of his destiny as the new being in Christ. This is its reconciling work. Yet on the stage of history demonic forces still rage, tempting the faithful and corrupting the world. Here must stand God's judgment, upon Church and world alike.

The calling of the Church is to be the agent of the continuation of the mission of Christ Himself. His mission knows no distinction of geographical area, age, sex, culture, or race. The Church deals with these historical differences in her administrative structure, but does not recognize them as creating differences in the divine dispensation. For the Church there can be no basic difference between her mission at home and her mission abroad. In both spheres, "the whole of life has a missionary dimension,"⁴ and is therefore one.

Everyone is a Missionary

If the Church "exists by mission as fire exists by burning,"⁵ then one who is baptized and confirmed into her fellowship is hereby a missionary. A member of the church "cannot have fellowship with Christ without being committed to partnership in His mission to the world."⁶

Responsibility for witness to the transforming power of God, therefore, rests with each member as he shares the life of the Church. He bears that witness at whatever station he occupies: at home, in his recreation, and through his labor.

It follows from this that, as the bishops said at Lambeth in 1958, the Church's mission can never be left to a professional cadre of clergy or other trained evangelists, but inheres in the life of the whole Christian community. By means of the diversity of gifts within its fellowship, God calls His people to share His work in healing the world, and reconciling man to Himself.

Our Church recognizes this in Canon 3, Article 1, which states: "This organization shall be called The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and shall be considered as comprehending all persons who are members of the Church." This canon is perhaps the basic utterance of the Episcopal Church in defining a missionary: it commissions all members as missionaries.

The Word and the Sacraments

God has given His Church the Word and the Sacraments as the principal means for fulfilling its mission.

The Holy Bible is indispensable to the mission of the Church, in the first place, because Christians universally recognize in its total record an account of the saving acts of God toward man. In the sense that it records what God has done, not man, it is God's Word, not ours. Being, then, the first and basic witness of the Faith in which we have been nurtured, it remains the common standard by which all faith is tested, redefined, refreshed, and renewed. The Bible guards against the vagaries of interpretation which will characterize any given time or place, and thus proclaims the essence of God's love for each new people or age in terms of its own life.

Secondly, since God's Word is expressed through the words of men and God's action on the stage of human history, the Bible

constitutes the bridge by which the Church's mission may advance to meet the thoughts and lives of men, wherever they are in the world. God has already established a beachhead in the understanding and experience of people so that in their hidden longing for the holy, they are prepared to receive the Good News we are commissioned to proclaim.

As instruments of her mission the Church provides the Sacraments. Through these means of grace Christians are nourished and renewed by Christ Himself, and the world beholds the image of how God sanctifies and redeems the common things of the earth.

Here lies the special role of the clergy in the Church's mission, for they are ordained to administer the Sacraments. It is the priest's vocation to be "a faithful dispenser of the Word of God, and of His holy Sacraments."

One God, One World

The mission of the Church lies in the world, a world created by God and destined by Him for salvation. Even in rebellion, man is still in the embrace of God's care; he is still the bearer of God's "image." As one theologian has written:

"The manifest Church opens up what is potentially given in the different religions and cultures outside Christianity. In some way and on some level, every human being is longing for a new reality in contrast to the distorted reality in which he is living. People are not *outside* of God; they are *grasped* by God, on the level in which they can be grasped — in their experience of the Divine, in the realm of holiness in which they are living, in which they are educated, in which they have performed acts of faith and adoration and prayer and cult, even if the symbols in which the Holy was expressed seem to us extremely primitive and idolatrous. It was distorted religion, but it was not non-religion. It was the reality of the Divine, preparing in paganism for the coming of the manifest Church, and through the manifest Church the coming of the Kingdom of God."⁷

St. Paul often refers to what we might

⁴Ibid., p. 21.

⁵Emil Brunner.

⁶Newbigin, *op. cit.*, p. 27.

⁷Paul Tillich, in an unpublished lecture.

call the "latent Church," which exists by virtue of God's creation in all times, places, and cultures, including our own. Thus the apostle reminded the pagan crowd at Lystra that since the world began God "left not Himself without witness" (Acts 14:17).

The mission of the Christian Church, therefore, is to transform that which is latent into the manifest fulfillment of man's common life in Christ. In biblical language, this is to prepare for the coming of the Kingdom of God.

As in the days of the Old Testament prophets, so in our own time there is a desperate need to acknowledge *one God for one world* as the basic fact of human existence. God in His Unity has the almighty power to lead His people in the task of reuniting a critically dismembered world. At the same time, it is our urgent duty to proclaim this monotheistic faith, which is the religious dimension of the same truth recognized in the fields of economics and politics — that this is one world, and that it must act as such before it is too late.

Because God is Creator, there is no area of human activity that is not susceptible of salvation. Because God is Redeemer in Jesus Christ, the Church must not be a refuge where holiness may dwell separate and undisturbed. Its task is to bring together the sacred and the secular, not to divide them. The Church must not identify Christianity with any particular cultural expression of it, nor may it stand apart from culture; rather its task is to be God's agent in the transformation of culture.

This will properly result in a reciprocal communication between the Church and the world which is vital to the Church's life. When the Church pursues her mission among men, God uses their resistance and criticism to cleanse the Church of those tendencies within her fellowship which, through self-righteousness and shallowness, betray her work. Missionary activity, therefore, is an exchange: a listening on both sides, a mutual cleansing. The propensity toward arrogance of which some accuse the Christian mission can be avoided by the honesty of this two-way communication.

Communication

Too often the Church has tended to oversimplify its commission to "be witnesses unto me . . . unto the uttermost part of the earth."

That which it proclaims, being unique, has no analogy. As Paul said, it is "unto the Jews a stumbling block, and unto the Greeks foolishness." Christian communication cannot escape misunderstanding. Logic and will power are not sufficient to insure that the Gospel will be received; the grace of God is indispensable. It is God who speaks through us, and no word of ours is ever adequate or worthy.

The Christian mission is set in a world of such cultural disparities as to make its task always dangerous and difficult.

Christians, because of their natural concern for the whole of man's life, have often looked toward social service, particularly medical and educational missions, as effective channels of Christian communication. We recognize thankfully the increasing support given to these endeavors. This method of witness by example is proper and legitimate, but it should not be divorced from the Word and the Sacraments or be made a substitute for them, nor should it be allowed to promote the institutionalization of the Church in such a way as to hinder conversion by the Holy Spirit.

While Christianity is historically rooted in a particular culture, yet it must be expressed and embodied in every culture, and this responsibility must never be evaded. And since man is both body and spirit, word and deed must be married in the Church's mission in such a way that men whose ways and thoughts may be very different from our own may appropriate to themselves the grace that Christ so royally offers for the fulfillment of the will of God in their lives.

The Unity of the Church

It should be recognized that the mission of the Church is the continuation of the mission of Christ Himself, who sent His disciples into all the world. Therefore mission must rest upon a unity in Christ that is clearly recognized by the world; not uniformity, but the unity in essential faith and life of those who preserve their individual functions and characteristics.

So long as the Church is absorbed with her own life in the world and ignores her mission to the unconverted, the disunity of Christendom is bound to remain. The world will not through us be reconciled within itself or to God until the Body of Christ be first reconciled within itself. Jesus' prayer was "that they may be one, that the world may believe." To that world Christ came as the Lord of Life, and His service therefore requires a unity among His servants.

For the brokenness of His Body we in the Christian Churches bear the guilt. Therefore the Church's mission cannot be undertaken apart from repentance and a profound dependence upon God's forgiveness and renewed grace to heal our divisions. But once our mission is begun in that spirit, we may look to Christ to overrule our divisive anxieties and reconcile us to our brethren in the "new being" which He freely gives.

We do not think that Christian unity implies uniformity. But the thrust of the Church's mission must lie in the direction of the Cross, each Church proceeding along ecumenical lines with mutual respect for one another, until at last men will be able in Christ to be at one in the Father's House.

as soon as possible after Baptism. In some reason that I did not discover, however, first Communion is delayed until about seven. Auricular confession, in strict sense, is not too common. Before Communion, one is normally expected to go to the priest, receive spiritual guidance and say certain prayers. The priest then pronounces absolution after the penitent has made a silent confession before the altar. Many leaders hope that frequent reception of Communion will become more widespread in the years ahead, after 400 years of Spanish Roman Catholic influence most Filipinos naturally tend to communicate rarely. As in many parts of the Orient, it is difficult and costly to secure enough wine for general Communion. It is to be hoped that the Church can join with the Philippine Church in arranging some economic means of distributing an acceptable wine produced within the Philippines. The Blessed Sacrament is normally reserved in the high altar, but it is not customary to perform any acts of reverence toward the tabernacle. In this, as in several other matters, the *Independientes* have an attitude similar to the Eastern Orthodox.

At present, virtually all Independent clergy are married, and many of the older ones have sons entering the priesthood. In some areas, one has the feeling that the priest's wife has unfortunately not attained full recognition of her place in the community — but the Philippines is not unique in this respect. There is a small new religious order for women whose leaders have been trained by the sisters of St. Mary at Sagada. There is the Woman's Auxiliary, and the usual organizations for laymen and for young people "Deaconesses" are not a clerical order, rather a widespread guild of pious girls and young women who do active Church work in their parishes.

The Philippine Independent Church is in many ways far more democratic than our own. Their bishops earn their living simply as pastors of ordinary parishes, going about among their people without any display of rank. They often are seen in plain black or white cassocks, exactly like the simplest priests. As far as I can see, they have no concern with the plethora of medieval clerical titles which one finds in larger Anglican dioceses. A visitor, rich or poor, can go to the central office of the Church and find a ready and cordial welcome from Supreme Bishop Los Reyes, who is usually hard at work with his sleeves rolled up. Nor will a visitor leave that place without being grateful for the privilege of meeting this saintly man of God. In the person of the Supreme Bishop, the *Independientes* questionably have one of the Christian leaders of our time.

LETTERS

Continued from page 4

act as if he were at the altar himself. On one of the many occasions when we were speaking of life and death, of the Church Militant, Expectant, and Triumphant, the bishop's wife broke into the conversation and said, "Darling, are you afraid to die?" At which the bishop, in his obvious weakness, sat up in bed and almost shouted in reply "Afraid to die? Of course not, because that is the only way I shall see Him face to face whom I have served all my life." Thus we knew, as perhaps never before, that his whole life was a continuing preparation for his death, which, happily for him, occurred a few months later.

On another occasion in reaching for the hymn book to read a favorite hymn of the bishop's instead of the Gloria in Excelsis my memory failed me in the Prayer of Thanksgiving and the bishop, apparently oblivious of all that was going on, prompted me quietly and as though he had been saying the prayer all along with me. What a tremendous experience for a young priest at the bedside of a dying apostle, tired and worn out by his efforts to fight the good fight for God through His Church against the world, the flesh, and the devil. In the 30 years that followed that marvelous privilege and those two exceptional experiences, I have never forgotten that old patriarch, who died in his 90th year, and I have always associated with him the 90th Psalm, which gives us so much assurance of the glorious majesty of the Lord our God being ever (and always) upon us.

Memories such as these and others make me know without any doubt that there are many things worse than death, and as Christians who endeavor to be "His faithful soldiers and servants" we should be permitted to go forth out of this world naturally and in God's good time.

(Rev.) CHARLES E. KENNEDY
t. Petersburg, Fla.

The Prayer Book

A writer [L.C., October 2d] asserts that the Methodists . . . took the Prayer Book and some of them use it."

The Unitarians at King's Chapel in Boston so "took the Prayer Book" and some of them use it!

In each case the Prayer Book was devitalized and deformed. All references to the priesthood and the episcopate were eliminated, and other drastic changes were made. When such changes are made in the Prayer book, is it any longer the *Book of Common Prayer*?

SARAH D. LUTGE
(Mrs. H. Karl)

Brooklyn, N. Y.

Liquor Referendum

THE LIVING CHURCH of October 30th carried an account of the action of certain Episcopal clergy in Dallas calling for a liquor referendum in a presently dry section of that city. The clergymen in question have even gone so far as to say that "prohibition of the sale of alcoholic beverages imposes a spiritual opism which violates the doctrine of man's free will to choose between right and wrong." They go on to aver that we cannot eat any part of God's creation as essentially



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evil, that the harm caused by liquor comes from man's abuse of it, and that each man must decide for himself whether he will or will not be a drinker.

They could just as well have said the same impertinently meaningless things about heroin or polio virus or fornication, and they would have injured the community less if they had.

It is the next thing to sin to argue learnedly about freedom of choice while homes are destroyed, young people debauched, motorists maimed. Freedom of choice for what? For eternal damnation? And if so, then what of us who have quite unnecessarily presented that freedom of choice to men and women (even children) unfitted to cope with it? I recall something about a millstone hung around one's neck.

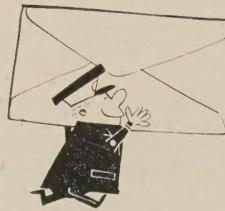
SAMUEL J. MILLER

Cincinnati, Ohio

Safeguards

Dr. Fenn's article, "Trial Use" [L.C., October 16th], does well in pointing out the importance of the constitutional safeguards against easy or hasty alteration of the Prayer Book, because the Prayer Book is the teaching of this Church.

It has always seemed strange to me that Article X should make an exception in this respect of the rubrics relating to the Psalter and the lectionary. Morning and Evening Prayer are our most frequently used services,



and the Psalms and lessons are the basic substance of these services. The selection and arrangement of these portions of Scripture in large measure color the Christian doctrine as it is experienced in participation in the Church's worship. If one looks at what parts of the Bible are omitted in our lectionary, I think it will be quite obvious that some of the picking and choosing is a matter of doctrine. Is there any reason why these basic parts of the Prayer Book should not be subject to the same safeguards as the rest?

(Rev.) WILLIAM R. BROWN
Vicar, Lincoln County
Fort Stanton, N. M.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

- November
13. Holy Cross Monastery, West Park, N. Y.
 14. St. Peter's, Westchester, N. Y.; Trinity, Rock Island, Ill.
 15. Trinity, Michigan City, Ind.
 16. St. Andrew's, Paris, Ill.
 17. Christ Church Cathedral, New Orleans, La.; Church of the Ascension and St. Agnes, Washington, D. C.; St. Paul's, Shigawake, Quebec, Canada
 18. St. Columba's, Middletown, R. I.
 19. Church of the Messiah, Chicago, Ill.

PEOPLE and place

Appointments Accepted

The Rev. Clifford H. Buzard, formerly assistant secretary of the Division of Research and Education of the National Council, with address Evanston, Ill., will on December 1 become rector of St. Paul's Church by the Lake, Chicago. Address: 1606 W. Estes Ave.

From 1958 until March of this year, Fr. Buzard served as locum tenens for the mission at Villa Conda, Ill. Since March he has been locum tenens for the mission in Streamwood. Both churches have had a fine increase in membership and now have full-time priests.

The Rev. Standrod T. Carmichael, warden of Thompson House and consultant in Christian education of the diocese of Missouri, is now also canon of Christ Church Cathedral, St. Louis. He will have responsibility for the Thursday preaching services and for the Sunday evening services.

The Rev. Thomas J. M. Davis, formerly rector of the Church of the Good Samaritan, Oak Park, Ill., is now vicar of St. Mark's Church, Villa Conford, Ill., and St. James' Memorial Church, Marion. Address: 501 E. Fourth St.

The Rev. W. Todd Ferneyhough, formerly rector at Trinity Church, Baton Rouge, La., and chaplain to Episcopal students at Louisiana State University, is now vicar of St. Luke's Church, Port N. C., and chaplain to Episcopal students at Appalachian State Teachers College, St. Lukes located on the college campus.

The Rev. Harry S. Finkenstaedt, Jr., who is serving as a U.S. Air Force chaplain, is now assistant at Christ Church, Las Vegas, Nev. Address: 2000 Maryland Pkwy.

The Rev. George V. Hewes, formerly rector of St. Mary's Church, Malta, Mont., is now rector pro-tem for St. James' Church, Bozeman, Mont. Address: Box 55, Bozeman.

The Rev. Stanley F. Rodgers, formerly rector of St. Elizabeth's Church, Sudbury, Mass., is associate director of the Educational Center, St. Louis, Mo. Temporary address of the center: N. Central, St. Louis 5. (The center received moved to St. Louis from Webster Groves.)

The Rev. Albert L. Schrock, formerly rector of St. Mary's Church, Culver City-Palms (Los Angeles), Calif. is now vicar of St. George's Church, Hawthorne, Calif. Address: 627 West El Segundo Blvd.

Ordinations

Priests

Salina — On October 12, the Rev. James Burnette, vicar of St. Luke's Church, Scott City, Kan., and St. Francis' Mission, Russell Springs.

Deacons

Alabama — On October 6, Jack K. Bush, curate of Christ Church, Mobile.

Chicago — On October 15, Gary G. Planican, Grace Cathedral, Topeka, Kan.

Newark — On October 9, Lorentho Wooderson in charge of missions at Opa Locka and Homestead, Fla.

Philippines — On October 13: Eduardo C. San, assistant, St. Thomas' Mission, Tabuk, Linga, Mountain Province; and Marcus Wang, assistant, All Saints', Bontoc, Mountain Province.

Changes of Address

The Rev. Canon Clifford W. French, rector of the diocese of Harrisburg, formerly dressed in Maplewood, N. J., may now be addressed at 450 Parker St., Newark 4, N. J.

The Rev. E. Otto Gallagher retired last month because of illness. Formerly addressed in Phoenix, Ariz., he may now be addressed at 432 Coffee St., Modesto, Calif.

The Living Churc

The Rev. James M. Gibbs, formerly vicar of St. John's Church, Lockport, Ill., has since June been studying patristics at the University of Nottingham under the Rev. Canon Alan Richardson and Dr. R. P. C. Hanson. Fr. Gibbs is living with his wife and son at 45 Dorket Dr., Wollaton Park, Nottingham, England.

The Rev. Chester C. Hand, Jr., who serves the Church of the Transfiguration, Palos Park, Ill., has moved from Palos Heights to 8507 W. 122d Pl., Palos Park, Ill.

Religious Orders

The Rev. Lincoln Taylor, Superior of the Order of the Holy Cross and the Order of St. Helena, received the life vows of Sister Grace and Sister Elisabeth recently in a service held at St. George's Church, Newburgh, N. Y. The Rev. Karl Tieemann, Assistant Superior, preached the sermon.

Births

The Rev. Richard W. Corlett and Mrs. Corlett, of All Saints' Church, Hoosick, N. Y., announced the birth of their second child and first daughter, Catherine Wright, on October 8.

Adoptions

The Rev. Theodore W. Lewis, and Mrs. Lewis, of Canterbury House, University of Maine, Orono, Maine, and St. James' Church, Old Town, announced the adoption of a son, Michael Andrew, on October 6. Michael was born on September 24.

Corrections

The Rev. Dean A. Holt, who was recently ordained deacon, is not a college worker at the University of Idaho, as was listed in the issue of October 16. He is a full-time chaplain on the campus of Washington State University.

Resignations

The Rev. Charles T. Hull, rector of St. Paul's Church by the Lake, Chicago, for the past 33 years, is retiring.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles Ledyard Atwater, retired priest of the diocese of Easton, died on September 29th in Chestertown, Md.

Dr. Atwater was born in Williamsport, Pa., and was a graduate of Hobart College. He received the degrees of Master of Arts and Doctor of Divinity from Washington College, and studied at the Virginia Theological Seminary. He was ordained to the priesthood in 1907.

Dr. Atwater served as minister-in-charge of St. Alban's Chapel, Alberton, Md., from 1906 until 1908, and as rector of St. Mark's Parish, Brunswick, from 1908 until 1914. He was rector of Emmanuel Church, Chestertown, from 1920 until his retirement in 1955.

He is survived by his wife, Helen Wilson Atwater, and by three children: William F. Atwater, Charles C. W. Atwater, and Mrs. Harry L. Paff (wife of the rector of All Souls' Chapel, Baltimore).

The Rev. William Oscar Roome, since 1957 rector emeritus of Church of the Messiah, Philadelphia, died in Kensington, Md., on October 2d, at the age of 83.

Mr. Roome was born in 1876, and was ordained to the priesthood in 1913. He served as minister-in-charge of Chapel of the Redeemer, Glen Echo, Md., and as assistant at St. Stephen's Church, Washington, D. C., before becoming rector of Emmanuel Church, Washington, in 1913, where he served until 1921. In 1921 and 1922 he was assistant at Chapel of the Mediator, Holy Apostles Parish, Philadelphia, and from 1922 until 1924 he served as assistant at Church of the Holy Apostles, Philadelphia. He was rector of Trinity Church, Seymour, Conn., from 1924 until 1927. From 1927 until 1931 he served the mission churches of St. Andrew's, Somerton, Pa., and St. Matthew's, Philadelphia. In 1932 he became rector of Church of the Messiah, Philadelphia, remaining in

that position until his retirement in 1957. He has since been active in the Washington area.

Mr. Roome is survived by his wife, Pauline Hortense Russell Roome (the Roomes celebrated their 60th wedding anniversary last year); a sister, Mrs. Mathilda Roome Du Vall; and three daughters, Mrs. Howard L. Davis, Mrs. Harry L. Lower, Jr., and Mrs. Wallace M. Pennepacker (wife of the rector of St. John's Church, Memphis, Tenn.).

Gladys Gertrude Spencer, for 39 years a missionary in Japan, died on October 11th in Aomori, diocese of Tohoku, Japan, at the age of 64.

Miss Spencer was born in Wellsboro, Pa., in 1896, and attended school there. (One of her friends writes THE LIVING CHURCH that Gladys Spencer used to read her copy of the *Young Churchman* to all the children in the neighborhood.) She attended the Deaconess School in Philadelphia, and moved to Japan in 1921, where she studied at the Sendai school, and later at the Aoba Training School for Women. In 1923 she went to Aomori, and started the kindergarten work that became her chief activity. She eventually taught more than 2,000 children. She regularly visited a nearby leprosarium, and placed many children of the lepers in normal situations.

Miss Spencer was sent to the Philippines shortly before World War II, and she became a prisoner of war. Her knowledge of the Japanese language enabled her to help the other prisoners. She was instrumental in the rebuilding of the Aoba training school.

Eva Helen Clark Turner, mother of Bishop Turner of Kansas, died on October 20th in Evanston, Ill., at the age of 78.

Bishop Turner was in Evanston at the time of his mother's death. The Burial Office was read on October 22d in St. Mark's Church, Evanston, by the Rev. Russell Johnson, rector of St. Mark's and a long-time friend of the Turners.

Besides her son, Mrs. Turner is survived by a daughter, Mrs. Stuart Lake, and six grandchildren.

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ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave., & 20th St.

Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30 & 11 (Sol); Daily (ex Mon & Wed)
7:30; Wed 8:30; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

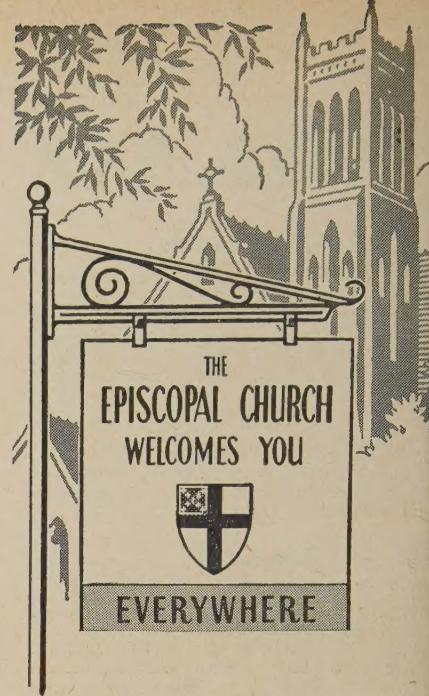
THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D. D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

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NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8
Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP
minutes before HC, Int 12 noon, EP 8 ex
6:15, Sat 5

ST. LUKE'S CHAPEL

487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 8-9,
& by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; D
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 8-9
& by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. William W. Reed, v; Rev. W. D. Dwyer, p
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8
Fri 9, Sat 9:30; also Wed 5:30, EP 5:15; C Sat 8-9
& by appt

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; T
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:00
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; M
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 8-9

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Green
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Annals; Communion; appt, appointment; B, Benedictine; C, Confessions; Cho, Choral; Ch S, Choral School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intentions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.